# The Christian Statesman

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## The Outlook

At the recent meeting of the British Association for the advancement of Science, held at Portsmouth, England. Prof. MacDonald emphasized the argument that the human eye furnishes incontestable proof of the existence of an intelligent designer or Creator. He argued that the eye of man was as perfect an optical instrument as could be devised and could only be made by "some external agency" cognizant of all the properties of light. This agency, he said, had full knowledge of the part played by matter and the special arrangement of matter in reflecting, refracting, and absorbing light. This perfect instrument, he added, was formed in the embryo before direct light could reach it and can not, therefore, be the effect of light acting on the body and inducing the formation of the eye as a sort of reaction under the influence of light. The same can be said with equal truth and force of the human ear.

**Testimony of Science to Religion**

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The official returns show that the recent vote in Maine on the proposition to repeal the prohibition clause in the constitution resulted in a victory for prohibition. The majority in favor of the retention of the clause is seven hundred and twenty-five. It had been announced officially some time ago that the clause was voted out by a majority of twenty-six. Many of the returns had seemingly been based either on a very careless count of the ballots or on actual dishonesty. Perhaps there has been no such hotly contested conflict on the saloon question as this. Neither effort nor money was spared by the liquor interests to carry the State in favor of the repeal of the prohibitory clause. On that issue it would seem the present Governor of the State had been elected. But to his credit it should be said that he was unwilling to lend himself to any scheme to turn a minority into a majority vote.

**Maine Remains Dry**

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It is of the utmost importance that men high in office should set an example in all things worthy of being imitated by the body of citizens. The higher the position one occupies the greater is this importance. The average citizen is not prominent before the public as is the man who fills an official position, and hence his acts in public are not so widely known.

It is almost certain that the average of public morality will not rise higher than the standard set by our public men. It would be unreasonable to expect the members of a Christian congregation to surpass their pastor in moral conduct. It is not to be expected that the citizens of our country will

**Moral Influence of Public Men**

surpass our public officials in this regard. Of course there are always some, perhaps many, who are not influenced by the loose habits of public men. They are so well fixed in their habits, and are so conscientious in carrying out their convictions of duty that they never swerve no matter what Governors, Senators and Presidents may do. It is not so however with a large proportion of the people.

On his recent trip through the west and north-west President Taft did some things for which we are profoundly grateful and some others for which he deserves criticism. Some things, for example, of the nature of public demonstrations on the Sabbath he refused to allow and insisted on having eliminated from the programmes arranged by citizens in places which he visited. Some other things however which were just as manifestly in violation of the Sabbath law he allowed and participated in. In a number of instances also he did not hesitate to travel on the Lord's Day.

Whenever the President makes such a tour every thing of interest that occurs in connection with it is reported from day to day. The commendable things done, and also those that are not, are laid before the public. Why could not all such trips be so planned as to make every move, every public function, every part of every programme, such that Christian citizens could take no exception, and such that no mistake would be made in following the example set and so prominently brought to public notice?

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**The Rebellion in China**

It is affirmed by those who seem well informed as to the situation in China that the present rebellion is different from any former uprising in that kingdom. It is declared to be not reactionary but progressive, and therefore not anti-foreign. It seems to extend over the greater part of the empire, and is under the control of intelligent men Although it began in a protest against the policy of the Government in giving railroad franchises to foreigners "it has developed into an extensive and formidable uprising against the Manchu dynasty and even against the monarchical form of government." One of the leaders of the revolution has said that the object of the revolt is to make the government of China like that of America.

It has been pointed out by the press of this country that one of three things must result: either a republic, an anti-Manchu monarchy, or great reforms under Manchu rule. Fearing the result of the uprising the Manchurian oligarchy made haste a few days ago to make manifold promises of reform. In fact these reforms were demanded by those who had not yet joined in the insurrection, by the Provisional National Assembly and soldiers who were still loyal, at least had not gone over to the rebels. The draft of a basis for the framing of a constitution, consisting of nineteen propositions was prepared by the National Assembly. Some of these are as follows: "The Emperor shall reign forever." "A person of the Ta Ching dynasty (the great pure dynasty, the same being the name adopted by the ruling family) shall be Emperor inviolable." "The power of the Emperor shall be limited by the constitution."

"The constitution shall be drawn up and adopted by the National Assembly and promulgated by the Emperor." "The power of amending the constitution shall belong to Parliament." "The members of the upper house shall be elected by the people from among those particularly eligible." "Imperial decrees cannot be issued to replace the law except in the event of urgent necessity, in which case they may be issued in accordance with special conditions." "Regulations in connection with the imperial family must not conflict with the constitution."

Already a constitution has been drawn up by the National Assembly embodying these and other reforms. It will be readily seen that a long step forward is taken by the adoption of such a constitution but it stops far short of the American plan and of the plan in the minds of some of the revolutionary leaders. They have declared their dissatisfaction with the constitution as prepared by the National Assembly. They protested against the preparation of it by that body and insisted that it should be framed by a duly elected parliament. It is impossible to believe that the people of China are yet ready for a republican form of government. It is probable that the constitution as now prepared goes as far as it is yet safe to go. It limits the powers of monarchy as much as they are limited in Great Britain and far more than in Japan. But even while we are writing this item the announcement is made that a republic has been proclaimed.

It cannot be doubted that Christianity making its power felt through the labors of missionaries has had some influence in waking up the people of China and producing dissatisfaction with the stagnant condition of things in that empire. If the United States and other so called Christian Nations were Christian in the highest and best sense what an influence might now be exerted in giving the government of China in its reconstructed form a genuinely Christian character.

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**The Opium Curse in China**

While the progress of the rebellion in China will probably overshadow most other Chinese problems for a time, those who have been interested in the struggle to rid that country of the opium curse will not entirely overlook that reform even while the civil war is in progress. The following facts concerning the financial side of the opium question will be of interest:

"Opium smoking in China dates back to the fourteenth century, but it was not long before the Chinese government began successfully to eliminate its use. The habit would never have been fastened as a national vice on the people but for the British East India Company, which began importing opium from India. In the 133 years ending with 1906, the Britons had taken $21,000,000,000 profit on Indian opium out of China, who fought and cursed with all her power, going to war with Great Britain in 1840 and again in 1857, only to be robbed of territory and forced to pay heavy indemnities in addition to having the infamous treaty of Tientsin fastened on her. Under it China was not to obstruct the importation of the drug. Resistance among the people was finally broken down and in self-interest China began producing some of her own opium. But India has always been the great source of supply.

This thing continued until 1906, when the great Empress Dowager, seeing that the vitality of the empire was being drugged, issued the famous anti-opium edict. The order to stop the cultivation of the poppy was about as severe on the people as an order issued—

and enforced from Washington, to the farmers of this country to stop raising corn. Great Britain did not believe that China could enforce it, and, in 1907, agreed to reduce the importation of opium from India 10 per cent. a year for a period of three years provided China would reduce her production in like ratio. China has done more, the poppy has disappeared; a great national awakening has resulted in mass meetings at which millions of costly pipes have been burned. Ever under the restricted entry of Indian opium in three years eighteen thousand chests—over one thousand tons valued at $20,000,000—have accumulated in the warehouses.

At the expiration of the three year period the British government began to try to dodge the issue and to equivocate. Adroitly through the missionaries, China has brought pressure to bear. The first clamp put on the opium seller was in Edinburgh, at the great missionary conference last year. Then came the day of national humiliation and prayer on the fiftieth anniversary of the signing of the treaty of Tientsin, followed by prayer days all over the Christian world. The British government could not stand out against this pressure and now has acceded to China's demands for the immediate reduction of opium imports and their eventual discontinuance."

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**A New Opium Agreement**

Some months ago a new opium agreement between Great Britain and China was drawn up and signed. "Before it was signed there came from the opium dealers a strong warning that as soon as this country had succeeded in keeping out British opium the last of the drug would be supplied from Turkey and Persia, and the fear of this development was a considerable drag on the negotiations. It was not indeed until China had pledged herself to prevent the import of supplies from other sources to take the place of the Indian drug that the British Government consented to the course which was finally adopted. In accordance with the stipulation that the Chinese Government would take steps to prevent the import of non-British opium a notification was issued a few weeks ago to the effect that the Chinese Government would refuse to admit Turkish and Persian opium after the 1st of January next year."

But new difficulties arose at this point. The British Consul General at Peking, some weeks after the above notification had been made public, entered a demurrer on the ground that Persian and Turkish opium is handled by British merchants to supply next year's import to China. It seems that the pathway of reform is not an easy one for either men or nations. But how can the people of a professedly Christian country justify their governmental officials in obstructing the progress of reform in China? "It takes men a weary while to become convinced of the evil of anything that puts money in their pockets."

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**Difficulties of China's Task**

It might be supposed that China's chief difficulty in carrying out her plans for opium reform would arise in her own borders, but such is not the case, She has done more than the original agreement called for in the discontinuance of the raising of the poppy. From a report of an official investigation of the situation we take the following:

"The improvement in regard to the sale of the drug is simply marvellous. I made my first journey to Paoking eight summers ago. There is a great deal of coolie traffic between Paoking and Siangtan, especially between Paoking and Yungfeng. (This latter town lies half way between the two large cities.) There is good water communication between Yungfeng and Siangtan, and so the Paoking iron and coal can get on to the Siang waters

with just the two days' porterage. The whole of the road is crowded with inns, and, a few years ago, every inn was an opium den and opium-smoking was a regular thing. Now it is so difficult to obtain opium on the road that the one opium smoker who went round this journey took a stock with him to last the month.

The poppy has ceased to be grown in certain districts which formerly lived on the opium trade. In others, there has been a diminution of from 60 to 80 per cent. in the amount raised. In more backward districts the Commissioner found a reduction of at least 25 per cent., and he speaks most hopefully of the outlook. According to the London Daily News, we are witnessing a miracle in China.

It was already known that China had reduced her home production 60 to 70 per cent. during the three years since the issue of the anti-opium edict. It is the belief that the poppy will have entirely disappeared from China soil within two years. In that event the export from India will by virtue of the new treaty cease automatically within the same period. To appreciate the extent of the miracle one must resort to analogy. It is as if the tobacco habit had come to an end in Europe a few years after a decision to that effect by the Hague Conference. The population of the Chinese Empire is nearly that of Europe; the central Government has but little power of enforcing its will. Moreover, the opium crop was worth £23,000,000 annually. Only a vast moral revolution affecting over 300,000,000 of people could have effected this wonderful result."

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**A New Curse for China**

Before one vice is wholly removed another appears to take its place. The cigarette habit which is working untold evil in this and some other countries, has made its appearance in China. The trade in cigarettes is pushed by dealers with the utmost vigor. We take the following from a letter from Tientsin, China:

"An Anti-Cigarette Smoking Society has just been formed in this city.

The spirit of "New China" is showing itself with much enthusiasm in this effort to protect the land from these evil habits from the west. A correspondendent from Shanghi writes in the N. C. Daily News as follows:

The evils resulting from a wide-spread use of the cigarette have long been recognized and combated against in Europe and America; and its rapid adoption among China's four hundred millions constitutes a serious national problem which calls for similar and immediate repression.

No incidental reference to the opium question need be made here. I will not delve into statistics, but will merely make a comparative statement showing the phenomenal rise in the consumption of cigarettes among the Chinese. Against every ten persons who were formerly addicted to opium, there are now one hundred and fifty (to give a conservative estimate) who smoke cigarettes; and of this number considerably more than fifty per cent. belong to the class of young Chinese who are prematurely and unnaturally cultivating the tobacco habit. Such is the present magnitude of the cigarette evil, and it is daily growing.

The elaborated completeness which characterizes the methods by which this vast Empire is being explored to further the cause of the baneful cigarette would put in the shade the finest efforts of the most enthusiastic mission sending forth its labourers into the field to sow the seeds of Christian belief among the idol worshipping Celestials. A more energetic organization cannot be imagined than that which is engaged in propagating the cigarette in China.

Go where you will, the presence of the cigarette proclaims itself. Scenic beauty is outraged and sacred precincts are profaned, as if the encouragement of an injurious habit were not sufficient evil in itself.

The anti-cigarette movement has come not a whit too soon, and it behooves us, since we cannot render active assistance, at least to voice our approval of the aim it has in view."

# Editorial Articles

## ANNUAL MEETING

The Annual Meeting of the National Reform Association will be held in the Publication Building, on Tuesday, December 5, at 9:30 A. M. The whole work of the Association for the past year, and plans for the year to come, will be considered.

In connection with the Annual Meeting an informal popular meeting, with dinner, will be held in the Reformed Presbyterian Church, Eighth Street, Pittsburgh on Monday evening, December 4. Dinner, at the cost of fifty cents a plate, will be furnished to all the friends of the movement who will favor the meeting with their presence. All who desire to be present for the dinner will please send their names at once to the office at 209 Ninth St., with the request that a place be reserved for them. Money will be collected at the table.

Following the dinner, which will occur at 6:30, a brief program will be carried out. It is the desire to close the meeting at nine o'clock. Five addresses of fifteen minutes each are to be delivered on such themes as the following: "Condition and Needs of the National Reform Work," "How may we secure more fully the cooperation of Christian Friends in Our work?" "The Relation of the Holy Spirit to the work of National Reform" "The Relation of National Reform to other Branches of Christian work;" and "Encouragements to Persevere in this Movement." Some of the speakers secured thus far are: Dr. John Royal Harris, Dr. L. E. Davis, Dr. J. T. McCrory, and Dr. J. S. Martin. No personal solicitation for funds will be made at this meeting. We earnestly request a full attendance of our friends at the Dinner and the after meeting.

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## SOCIAL SALVATION

People who hold to the extreme individualistic idea declare that there is no such thing as social salvation. The only real salvation is individual salvation because there are no other beings besides individuals capable of being saved. This class of people declare also that society in all its forms is not a real entity, that it has only an imaginary, conventional, or fictitious existence. If individuals are saved, it is claimed that all such societies experience the full benefit of their salvation in so far as that is possible. Direct efforts to save society are useless. The only wise course to follow is to save men and give no thought and lay out no effort in behalf of society. The social benefits of Christianity are only a by-product.

On the other hand it is held that society in the form of the family, the Church and the State, is a real entity, has a real existence, has a moral character, can experience good or evil, and can be in a saved or lost condition. The idea that salvation is something to be experienced only when we die and go to another world is neither Scriptural nor sensible. The individual or society that is righteous, or in right relation with God is saved. All others are lost.

Which of these theories is true? All the investigations made by sociologists, especially investigations made along

the lines of psychology, go far to establish the second view.

It has become quite evident that efforts to save individuals alone do not result in the salvation of society. The by-product is too infinitesimal to do much good. The extreme individualistic view, which deals with each one as a separate and detached individual, and calls upon him to get right with God merely as an individual, has resulted in bringing many into the Church, and, it may be, into the kingdom, but it has not resulted in purifying social, business and political life. After some of the most stirring and heart-searching evangelistic campaigns some of the most iniquitous political deeds have been committed. It is conceded that in some instances there has been a measure of social reform following evangelistic efforts, but this result invariably follows efforts that do not deal with men simply as individuals, but such as recognize their social character and responsibility. Since therefore the individualistic theory, which seems so plausible, fails to accomplish what is claimed for it, the conclusion must be that it is false. Its falsity consists in its failure to recognize the real nature, place and power of society, and the social character of each individual.

The individual is something more than a mere individual. Communities of human beings are not composed merely of a certain number of individual units brought together like the grains of sand in a heap. Any theory that proceeds on this supposition is dangerously false. At this point an appeal to consciousness is sometimes made. It is said that we are naturally conscious of our own individuality, but that social consciousness is a sort of artificial consciousness grafted on after years of association with our fellow beings. Investigators have disproved this idea. It has been shown that we are just as conscious of other people as we are of ourselves, and that this social consciousness is felt at just as early a period of life. It follows therefore that we are just as conscious that we belong to a social body as we are that we are our individual selves. It has been shown also that this social consciousness is no artificial feeling, relating to an artificial association, but that the social body of which we are conscious of being members is a real entity.

Since society is not a mere aggregation of individuals, it follows that that which makes a society is not the combination of mere individualistic qualities or attributes. Those who think so have simply adopted in a subtle form the old and exploded social compact theory of society and of government, that it is just so much of each one's individualism brought together like so much money invested in a business enterprise by the individual stockholders. Society, as has been shown again and again, is not constructed in any such artificial manner. It is a growth, a living conscious moral organism.

To make this matter clear, let the family be taken as an illustration. It is not only conceded, but it is earnestly maintained by those who hold to the theory here advocated, that there is a voluntary element in all forms of society. This must be so since we are beings possessed of intelligence and will. These attributes are supposed to be active when the marriage relation

is entered. But the union thus formed is not a mere fictitious, conventional. or imaginary society. God says of it, "They twain shall be one flesh." While the individuality of each still remains as before, a new entity has been formed. This new entity has a real, not a mere imaginary existence. It has a character of its own. It can be in right or wrong relation to God. It can be in a saved or a lost condition. The same is true of both the ecclesiastical and political forms of society. It is so in the very nature of things. It is impossible for men to make it otherwise. It is folly to proceed, in our efforts to benefit mankind, on the superficial theory that only detached individuals are to be the subjects of our efforts. The plan of God is social as well as individual, and we will be wise if we work on his plan.

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## LIBERTY, LICENSE AND THE LIQUOR TRAFFIC.

The Brewers' Congress recently held in Chicago has furnished the occasion for not a little sharp shooting between the friends and the foes of prohibition. Many earnest protests were presented to Secretary Wilson against his accepting the position of Honorary President of the Congress and against his taking part in its proceedings. Nevertheless Mr. Wilson appeared at the meeting, accepted the position of honorary president and gave an address. In referring to the protests offered against his so doing Mr. Wilson said in his address, "I do not want to talk about the campaign that has been waged against me since the announcement that I was going to speak before the brewers. I do not want to be in the light of criticising them. I am simply going ahead and doing what I think is right." Mr. Wilson, according to this statement, thinks it the right and proper thing for him to represent the United States officially at a brewers' congress. He thinks the attitude of this country toward the liquor traffic justifies such official representation.

Rabbi Schreiber of Philadelphia has written a very vigorous article criticising the attitude of those who protested against the conduct of Secretary Wilson. A few short extracts will give an idea of the entire article. Referring to these protesters he says: "But the unprecedented arrogance of the meddlesome ilk of fanatics, bigots and ignoramuses has not only its ludicrous aspect, but alas! a very serious side. The hysterical male and female bigots who so wildly and unreasonably attacked Hon. Wilson have made our glorious American Republic the laughing stock of civilized nations." "It is high time to call a halt to this brazen hardihood. If these Pecksniffs and Uriah Heeps do not like the way this country is managed, let them emigrate to Devil's Island, or anywhere else, and establish prohibition colonies to their hearts' content. But in this free country there is no room for them."

It is to the misuse of such terms as "free" and others of similar import to which we especially desire to call attention. There are no words in the language more abused and misused than such words as these. There is a certain class of unreasonable people who are constantly talking of personal liberty with whom it is useless to argue. But there is another class

whose views on the question involved are the result of superficial thinking, and in many cases what thinking there is, is done by some one for them. Many such wish to be counted on the side of truth and righteousness. Some of this class declare their opposition to the drink traffic and express a wish that men would not only stop drinking, but also the manufacture and sale of intoxicating beverages. Yet when the issue is joined they vote against all prohibitory measures because they have become persuaded that such measures infringe upon the domain of personal liberty.

Men of this class should do a little clear thinking along lines relating to the province of civil government. The human family would find it impossible to live in a state of anarchy. Civil government is a necessity. If government is to serve any practical purpose it must vigorously suppress some things, regulate others, and give all possible encouragement and support to others. Every intelligent citizen should decide in which class the liquor traffic belongs, for these matters are decided by the will of society. To help in reaching a decision a few extracts from the resolutions adopted by the brewers' congress and from remarks made while these resolutions were under discussion, may be here quoted very appropriately. One of the resolutions adopted by a unanimous vote was this: "That public drinking places which are the haunts of vice are dangerous and should be eliminated." The president of the Houston Brewing Company of Texas in supporting the resolution, among other things said. "What is the use of adopting resolutions condemning the sale of our products in these resorts, when it is well known that most of them in the large cities are owned or controlled by the brewers? If the brewer does not own the license, he owns the building, or is in some other way responsible for the place." "Public sentiment has reached the place where this thing will not be tolerated. Some of you think that the fight against the prohibition wave has been won. This is no wave, I tell you, and the fight has just begun. The owning of these places and the protection of them by the brewing interests is the thing which gives us the black eye. The anti-liquor forces take this fact and make capital of it, as they justly should. The hope of the brewing interests is to be found in the elevation of the saloon. This cannot be done by resolutions, but must be done by the brewer severing his connection with places of ill repute." Here is strong proof that the licensing of the liquor traffic is not in the interest of true liberty, but of loose morals.

It is said that this remarkable speech was based upon facts which the speaker himself had gathered in the large cities of the United States. It seems to be his opinion and the opinion of others interested in the liquor trade that the severing of all connection with houses of ill repute is all that is needed to elevate the saloon. But there are many American citizens usually considered among the best who are thoroughly convinced that the saloon cannot be elevated, but that the business itself is disreputable. From one of the papers read before the Brewers' Congress we make an extract or two containing damaging admissions. A certain writer was quoted as saying

that alcoholic liquor "should be sold under a system of regulation and control which will reduce its evil effects to a minimum." Here is an admission of its evil effects coupled with a proposition to reduce them, but there is no hope expressed of removing them entirely.

The speaker who made this quotation said, "Just because we the people have been careless in the conduct of our affairs, the saloon franchise has often been placed in disreputable hands, and saloons have multiplied, with disastrous results." Again he said, "When the saloon feels the pressure of over-competition, there is a natural tendency to relax a little and gradually disorderly practices may be permitted, even encouraged, with a view of bringing a new class of trade."

Evidently the liquor traffic cannot be dealt with as other lines of trade are dealt with. Danger lurks in it even on the testimony of those who are in the business. How then shall the government shape its policy with reference to it? There is no class of our citizens who hold that it needs encouragement by the government. All attempts to regulate it have failed. We quote again from the paper read at the congress referred to above: "It has been necessary, therefore, to adopt a clumsy, round-about system of regulation by State laws which limit arbitrarily the number of saloons to the population, and stipulate just what the license fee shall be, and in general impose such restrictions as to deprive the municipality of any initiative in its administration. To recount the history of these restrictions would simply be telling the tale of the failure of our municipal government."

With these facts all before the mind can any reasonable person believe that the entire suppression of the traffic is an infringement of personal liberty?

The Department of Commerce and Labor, after a thorough investigation, reports that of more than seven thousand establishments, employing one million, seven hundred thousand persons, five thousand three hundred and sixty-three take steps to secure in their employ only total abstainers, or at least those who abstain while on duty. If the business of mill or factory is so important that only sober men can be trusted to perform satisfactory work, is not the business of citizenship and civil government of sufficient importance to justify measures that will secure sobriety? If these industrial corporations do not invade the domain of personal liberty in making the conditions referred to, neither does the State when it enacts prohibitory laws.

But the brewers' congress itself, in one of its resolutions, admitted the right to prohibit. The following resolution was a most marvelous offspring of such a congress: "That any urban community, large or small, should have the right, properly controlled by the State, to limit the number, or by a vote of a really substantial majority of its citizens to prohibit entirely, the establishment of public drinking places in its midst; provided, however, that when public drinking places have been already established their owners shall be compensated for the loss entailed upon them by such limitation or prohibition."

In the light of all these facts the outcry against prohibition as an invasion of the realm of personal liberty seems to lack solid foundation.

## ARE YOU GOING TO PORTLAND?

Let everybody ask everybody else this question: Are you going to Portland, Oregon, to attend the World's Christian Citizenship Conference, June 29 to July 6, 1913?"

And it will be worth while for everybody, as far as possible, to answer in the affirmative; for that oncoming event promises to be one of historic proportions, an occasion from which to date an era!

The world-wide appeal of this Conference is voiced in many ways. In the first place, this proposed gathering will be a great parliament; great not alone in the galaxy of famous men who are to address the assembled multitude, but great especially because every world-wide moral issue will find in that assembly its most eloquent oracles.

In the typical world's-fair building, we have seen what may well be called the international clock-tower. A clock for every city, each pointing the time for its own longitude, and representing all the hours from noon to midnight; so that visitors from every center of civilization, from Portland or Yokohama, from London or Chicago, from St. Petersburg or Philadelphia, from Denver or Berlin, from New York or Honolulu, from Pittsburgh or Hong-Kong, are enabled to see at a glance the time of day in their own country and their own town. And, still more to the point, they are enabled to see, with a vividness which is like a new and world-wide vision, the relative time of all other cities.

This great religious parliament at Portland, Oregon, will be an international clock-tower of another and nobler kind, pointing the time of day in the moral and religious world, and indicating the progress of moral development in all lands. This will be done, moreover, with a remarkable degree of accuracy, because remarkable men will come to Portland with their own regulated time-piece! The hour of progress for Germany will be indicated by such men as Professor Harnack and Dr. Dryander, of Berlin; for Scotland by such men as Prof. Dodge of the Edinburg University, and Dr. Williamson, Minister of St Giles; for Russia by such men as Baron Paul Nicolai, of St. Petersburg; for France by such men as the learned D'Aubigne, son of the famous historian; for England by such men as the Lord Bishop of York; for India by such men as Sir A. H. L. Fraser, Knight Commander of the Star of India, and for thirty-seven years Lieutenant-Governor of India; and for America by such men as Governor Woodrow Wilson, Hon. William Jennings Bryan, Judge Lindsey of Denver, and many other celebrities.

This Religious Parliament at Portland will be great, also, in the greatness of the separate and distinct moral issues which are to be presented there. The National Reform Association, under whose auspices the Second World's Christian Citizenship Conference is being called, believes profoundly in the religious functions of government. They do not believe in the union of Church and State, and their deliverances are never in the remotest way suggestive of such a union. But they do believe, that just as good churchmen gladly recognize their civic obligations, even to the pitch of martyrdom in patriotic war, and to the fullest extent of their man-

hood's influence in times of peace, so on the other hand must true statesmen recognize their moral standards and their practical moral duties, in every province of government. The religious function of government was performed by the President of the United States recently, when he issued a Thanksgiving Proclamation. Whensoever the State enacts a law against murder, it adopts the religious commandment: "Thou shalt not kill!" Whensoever the law enforces a law against theft, it incorporates into its own functions of government the religious commandment: "Thou shalt not steal!" And the whole body of our fundamental law is a Christian fabric, plucked from the field of Revelation, and finished on the looms of Christian Society. In every age, the State which stifles or ignores the religion of the People has finally perished at the hands of the People! When the Greeks departed from their gods, the Greek world resolved itself into two hemispheres. In the one hemisphere we see the intellectuals, putting philosophy for religion; in the other hemisphere, we see the multitudes groping in the dark, feeling after God. But yonder, on his lonely mountain, behold the lonesome Socrates, his feet still on the rock of sound philosophy, just because his face is still turned toward the Heavens!

Our great religious parliament in Portland will therefore lay eloquent force upon the religious function in civil government. This will be done, however, in a concrete and practical way, by presenting, through the ablest men of the century, those distinct moral units which stand out in the public mind as the essential of our civilization: those lifted banners of righteousness around which the whole Christian world is soon to be engaged in decisive conflict against the powers of darkness!

What are these moral units? To what specific battle-lines do they rally us? Every conscientious citizen instinctively knows what they are. To preserve the integrity of the Christian Sabbath as a day of rest and of worship; to protect the Christian home against the modern epidemic of divorce; to establish temperance as a permanent principle in human character and human society; to compel the recognition of moral training as an essential element in public education; to fortify the ballot-box, and every fountain of our political heritage, against the approach of bribery; to encourage and promote international arbitration, until the final result shall be universal peace; to insure to every human being those equal rights and opportunities which are covenanted to him in the very foundations of this Republic, and in every oracle of the Christian Faith,—these high purposes constitute the distinct moral units of the National Reform Association. And these are the seven Golden Candlesticks of our Civilization! And every one of them will be lighted up at Portland with the brightest talents of the Christian world. Surely, such an event will write itself large in the history of the Twentieth Century, and date an epoch in the progress of Mankind.

L. E. D.

## EXTREMES OF POVERTY AND WEALTH.

In this great and free country where there are so much need and opportunity for employment, and where the gospel of Jesus Christ has so much

influence, it is a sad fact that the poor are sometimes very poor and the rich are often overwhelmingly rich. Certain figures which Dr. Josiah Strong gives in one of his books, and from various sources, are now some years old, but they doubtless represent with more or less accuracy conditions in the present hour. He quotes from the article of another, who he thinks is substantially correct, that the average annual income of the richest hundred Americans cannot be less than $1,200,000 and probably exceeds $1,500,000. These figures may be larger now. But he goes on to quote from the same writer that it may safely be assumed that 200,000 persons control seventy per cent. of the national wealth. Three-tenths of one per cent. of the population control seventy per cent. of the property. The wealth of Croesus has been estimated at $8,000,000 but it was asserted that there are seventy American estates averaging $35,000,000 each. The World Almanac for 1911 gives the Vanderbilts, the Goulds, the Astors, the Rockefellers, the Morgans, the Mackays, the Havemeyers, the Fields, the Belmonts, the Whitneys, the Leiters, the Goelets, the Lorillards, and the Carnegies, as multi-millionaires. The total of their wealth is tremendous.

On the other hand, to quote again from Dr. Strong and his sources of information, we read of women who make twelve shirts for seventy-five cents, and furnish their own thread; of women who finish off an elegant cloak for four cents; about children who work twelve hours a day for a dollar a week; about women who are glad to get the chance to work four hours for six cents. Some women have earned sixty cents by sewing sixteen or seventeen hours a day. One woman made cheap overcoats at four cents a piece. Another by working late at night earns sometimes as much as fifty-two cents a day.

What shall be thought of these things along side of Hamburg grapes at ten dollars a pound; asparagus in winter at three dollars a bunch; and Florida strawberries, thirteen in a cup, at four dollars a cup. Of course not many rich are so criminally luxurious in their taste, but such expenditures have been made. The N. Y. Tribune is given as authority for the statement that there were in New York City, some time ago, 1,103 millionaires worth from one to one hundred and fifty millions. During the winter months of a certain year in three judicial districts of the same city, over 21,000 men, women, and children were evicted because unable to pay their rent; and in the course of the year 23,895 families, not less than 119,000 persons in all, were evicted.

What is the reason for this great disparity? There are many reasons. They are physical, mental, moral. Thriftlessness, intemperance, and other sins have much to do with poverty. Brains, industry, development of skill, use of the best means, have much to do in the acquirement of wealth. Many men are incapable or unwilling to earn and save. Many a rich man has worked long and hard; endured sacrifice and been abstemious in different ways, in order to acquire what he possesses.

But this does not explain all. There are many other factors in the problem. Lack of brotherly love, selfishness, greed, injustice play their part. Labor does not receive its proper share of

the values produced by the joint efforts of capital and labor. Capital receives too large a share. It is not too much to say that it is hardly possible for men to have amassed the tremendous wealth of some of our millionaires and at the same time have been fair to their fellowmen. It is no wonder that socialism of an improper type finds a congenial soil in social conditions. It is time for the Church and Christian people to be awake. Only in the law of Sinai, the Golden Rule, and all the social teachings of Jesus can we find the solution for these sad conditions and vexing problems in our national life. T. H. A.

## THE GOVERNMENT AND THE LIQUOR TRAFFIC.

Reference was made recently in these columns to the fact that the Hon. James Wilson, Secretary of Agriculture, had accepted the honorary presidency of the Brewers' Congress. Notwithstanding the many and widespread protests against the Secretary's occupying this compromising attitude toward the liquor traffic, he declined to recede from his position in this matter, attended the congress, and, according to the press, presided at one of the sessions, and made an address.

This procedure on the part of Mr. Wilson and of the United States Government which he represents, was not an innovation, however, on the part of the government and its officials. It was merely an item in a long-continued course of action, or relation, on the part of our government towards the liquor traffic. The people of the country have been more closely affiliated for a longer time, through their government, with the liquor business, than they have realized.

In 1862 the United States Brewers' Association was organized. In 1865 Mr. Wells, representing the Internal Revenue office, attended the Brewers' Convention at Baltimore, and said: "It is the desire of the Government to be thoroughly informed of the requirements of the trade, and I will give information on all questions, in order to bring about a cordial understanding between the Government and the trade." At the Convention in Pittsburgh in 1871, Mr. Louis Schade, another representative of the Department, was present and said: "I have the more readily accepted to comply with the request of the Commissioner of Internal Revenue, inasmuch as I hope that by means of this mission I may be of advantage to you. . . . My convictions and feelings are with you, and all I can do for you will be done." In 1872 Mr. C. A. Bates was sent to the New York Convention to speak for the Government. He is quoted by an authority as saying: "Let us take no backward step. I say us, for I am with you. The Commissioner of Internal Revenue is with you. The President is with you." Just in what particular connection of his speech these words were uttered we are not told. Messrs. Louis Schade and H. C. Rogers represented the Government at the Cleveland Convention in 1873. Mr. Green B. Raum, Commissioner of Internal Revenue, sent a letter to the Milwaukee Convention in 1877, in which he said: "I trust that nothing will occur to disturb the friendly relations now existing between this office and your Association." This same official appeared personally at the

Baltimore Convention in 1878; and it is barely possible he may have been trying to evade the question of responsibility in these words of his address: "In regard to the system of Internal Revenue, I recognize it simply as a code of laws for the collection of revenue, not for the regulation of men's business, because I think the less the Government has to do in putting its nose in men's business the better." "I assure you of my best wishes for the success of your Association" were words included, we are told, in the letter of Walter Evans, Internal Revenue Commissioner, sent in reply to the invitation to be present at the Rochester Convention in 1884.

Commissioner John A. Mason was present at the Washington Convention in 1890 and in the course of his address said: "Our business relations for the last year have been quite extensive, and I may say—speaking for the officers of the Commission of Internal Revenue—that they have been of a pleasant character. In order that they may continue so, and that the pleasant features of the connection may as far as possible be increased, it is very desirable that the Commissioner should know you all personally and that, personally, he should know your wishes. . . . Having paid that amount of money (revenue) you are entitled to expect that such restrictions only shall be imposed upon you as are necessary to enable the Government to secure the regular revenue. . . . You are all business men, engaged in a lawful business and entitled to pursue that business untrammeled by any regulation of the office of the Commissioner of Internal Revenue, except in so far as may be necessary for the purpose of collecting the revenue. . . . If there be any regulations or anything whatever pertaining to the office which you may deem unreasonable or unnecessary, I beg that you will not hesitate to express your views." We are not able at present writing to trace the connection of the Brewers' Association with the Government from the date of this last utterance up to the present year when Mr. Wilson attended the Congress, but we have no reason to doubt that the same cordial relations have been maintained with more or less regularity during these years. Mr. Wilson's presence at Chicago, and his occupancy of the chair at one session of the Brewers' Congress, does not create a new situation but merely emphasizes in a prominent manner the humiliating fact that our Government in various ways has long been identified with the Liquor Traffic. T. H. A.

# Contributed Articles

## WHY PORTLAND?

By Clement H. Congdon

"Why Portland?" asks the man who would not attend the Second World's Christian Citizenship Conference, were it held in Salt Lake City, Denver, Omaha, Chicago, Buffalo, Pittsburgh, Philadelphia, New York, Boston, Portland, Me., in New Orleans, Dallas, Tex., or any other place on the map except in his own home town and then only if it were in walking distance of his house.

"Why Portland?" asks the man who images this wonderful city of the West as a barren plain, as a heterogeneous collection of shacks and bungalows, as a rough-neck settlement, as a cattle corral, as a mining camp, as a rum-cursed, gambler-controlled, filthy blot upon the map, and who neglects or refuses to acquaint himself with the amazing beauties, the marked culture, the commercial supremacy and the Christian sentiment of the "Paradise of the Pacific Slope," Portland, the City of Roses.

"Why Portland?" asks the man who hails from the town that could not and would not subscribe one thousand dollars to bring any convention or every convention within its borders. This man is answered fifteen thousand times by the fifteen thousand dollars which the City of Portland cheerfully, willingly and patriotically subscribed in furtherance of the Second World's Christian Citizenship Conference.

"Why Portland?" asks the man who does not know and will not believe that the religious and the moral sentiment of Portland is equal to that of the City of Philadelphia which, despite all statements to the contrary is, man for man and woman for woman, the most moral community in America, and who does not know and will not believe that the culture and educational attainments of the great mass of the people in Portland will compare favorably with that of the residents of Boston, and who does not know and will not believe that the commercial and financial responsibility of the leaders in the great business life of Portland has all the smack and tang and persistence of New York.

"Why Portland?" asks the man who never stops to think that it is far better to carry a convention such as the Second World's Christian Citizenship Conference into a city like Portland where the foremost bankers, the greatest merchants, the most aggressive promoters, the most eloquent preachers, the most learned teachers, the most generous philanthropists and the most alert laymen seek it, want it, stand up and support it morally, financially, personally and with their prayers, than to house it elsewhere in communities where the religious sentiment, the moral conditions, and the financial responsibility are all below par, and where nothing is offered except money and the mere right to use names linked to high-sounding titles.

"Why Portland?" asks the man who does not know and never troubled himself to learn that the forty foremost citizens of Oregon in person and with their purses in hand abandoned their vast private enterprises on two separate occasions to send the Second World's Christian Citizenship Conference a hearty personal welcome backed by the name and fame and credit of a city which competent critics and world travelers have designated "The Garden Spot of all God's Creation."

"Why Portland?" asks the man who does not know and will not learn that a vast gathering of people can only be assembled as a result of an extraordinary and highly specialized appeal. A trip to Portland carries the mass of delegates across the greatest continent on the map. It enables the student and scholar to "see America." It affords education and entertainment for the unthinking; it gives to the foreign delegates who know nothing what-

ever concerning the United States except such misleading information as may be gained from indifferent textbooks, concrete knowledge concerning God's greatest creation. The City of Portland itself is an attraction. Its people are an inspiration. Its spirit is a benediction. Its wholesome cleanliness and morality is an object lesson which all the cities of the world may study with profit. This aspect of the situation must be firmly fixed in the minds of all those who do not know that none of the big cities of the East offer anything at all in the way of education, entertainment or diversion not common to all other cities. For all practical purposes appealing to visiting delegates, New York, Boston, Philadelphia, Pittsburgh, Chicago, Kansas City, St. Louis and Denver are all alike. Portland is essentially different.

"Why Portland?" asks the man who does not know that no other city in the United States offers an auditorium large enough, great enough and good enough to house the Second World's Christian Citizenship Conference without expense to any person or organization concerned in its promotion.

"Why Portland?" asks the man who does not know that no other city in the United States could offer the enthusiastic, patriotic and continuous support of all its newspapers.

Here then will be found all the answer that need be made to the question "Why Portland?"

"Portland," because from every angle and every aspect Portland, Oregon, is the best city on American soil for this particular convention at this particular time.

## THE SUPREMACY OF THE MORAL INTERESTS OF THE STATE.*

BY JUDGE E. B. KINKEAD, Columbus, O.

Seventeen years ago when I became an instructor in the Law Department of the State University, among other subjects that were assigned to me was that of legal ethics.

As a result of my experiences in writing and teaching legal subjects for a considerable period, my investigations were directed to the philosophy of the law, and its fundamental principles in gathering data on the Ethics of the Law.

In these investigations I found that about all teachers of Philosophy in our Colleges and Universities, as well as members of the legal profession who have engaged in writing and teaching law maintained that lines of distinction must be sharply drawn between the Sciences of Ethics, Religion, and the Law.

A minister who held a Bachelor of Laws degree as well as his others, once stated to me that in their profession it was conceded that the equitable doctrines of the law were in harmony with the precepts of ethics, morals and religion, but that the remaining doctrines and rules were not.

I am unalterably opposed to this prevailing view of philosophy. I am opposed to a doctrine which places any kind of a barrier or dividing line between law, morals and the precepts of the Christian Religion, which relates to or operates upon the conduct of men.

There is no one thing which does more to keep society together, than

*Address delivered at the Ohio National Reform Convention held September 25 and 26, 1911.

obedience to and observance of law. No one can be a model Christian Citizen unless he has a proper conception of the fundamental basis of law, and who does not observe the law and the legal rights of his fellow man as a matter of conscience.

Tremendous harm is done society and Christian Citizenship by the teaching of the doctrine that there is not in logic or in fact entire harmony between law and Christian morality. At times law may be enacted or adjudged which is inconsistent with Christian morality, but somewhere, sometime later, some lawgiver, or lawmaker will be found who will set the matter right and restore the harmony.

A man is not a Christian citizen who does not do unto others as he would wish to be done by, and it is only when he violates this Golden Rule that he infringes upon some legal right of another who must seek redress at the law.

Is there anything in society which will tend to make men Christian citizens more than the recognition of the rights of all persons with whom they may enter into an agreement, and refraining from doing any injury? If I were to give my conception of the true meaning of Christian Citizenship, it would not be whether the individual adheres strictly to the doctrines or dogmas of any church, but it would be whether he carries into his life the precepts of Christian morality as did Christ in his life. A man may be a doctrinarian in religion, a strict observer of Church duties, and yet he may be anything but a Christian Citizen during the week days. To this class Elbert Hubbard's epigram, "Remember the weekday to keep it Holy," applies with all its force.

So that after all, my friends, is not the sum and substance of Christian Citizenship the performance of all our duties to our family, to our neighbors, to those with whom we have dealings, and the observance of the laws of society?

And it is to the moral qualities or elements found in our civil and criminal laws, and their consistency with Christian morality, the function of the State or government concerning the same, and the duties of the Christian Citizens with reference thereto that I wish to direct your attention. It is my purpose also to show that the popular philosophical notions concerning law, ethice and religion are too theoretical to be practical, and do not rest upon a sound basis in fact or in reason.

It will do us good to turn back in the pages of history to the time when the Roman notion as well as the English view was, that law was a command to do what was right, and a prohibition of what was wrong, and that the laws originated in a direct command of the Creator; when it was a favorite notion also that the conscience was the light by means of which one may know what is right, what he ought to do, or ought not to do.

It will do us good also to recall the days when the rules of human conduct were considered to be enjoined by the precepts of the Christian Religion and morality, when the early lawgivers drew from these sources, believing that the commands of religion and morality should likewise be the commands of law, in regulating and controlling human conduct. History records that the early fathers of law believed that law inconsistent with these ideas was not law.

The earlier kings of England had such regard for the laws of God that they prefaced their Book of Laws with the Ten Commandments, and closed the same with the Golden Rule. This was a direct recognition of the scriptural doctrine of Saint Paul in Romans, chapter 13, in which it is enjoined that every man shall submit himself to the authorities of government, as all authority comes from God. It is here also stated that he who sets himself against the authority resists the ordinance of God, and they who resist shall receive to themselves damnation. The rulers are not a terror to good works, but to evil. The magistrates of the government are God's ministers to the people for good. If thou art an evil doer, be afraid; for not by chance does he bear the sword of justice, being a minister of God, appointed to do vengeance upon the guilty. Wherefore, you must need submit not only for fear, but also for conscience sake.

From the 9th century to the 18th this idea of law prevailed.

There was no change in the English law in this conception until law was taken up by men as a profession. Lawyers began to consider the subject as a distinct and separate science having no connection with or analogy to the science of Ethics or Religion. Lawyers were content with law merely as a rule prescribed by the State, and were jealous of any relation which it was claimed to bear to Religion or morals. It was urged that the latter was based upon theoretical principles, and hence it was confusing to undertake to commingle the sciences.

On the other hand clergymen and moral philosophers claimed the exclusive right of the occupancy of the field covered by Religion, Christian morality and conscience, and looked upon law as something far removed from their sphere. They regarded the conduct of men shaped and moulded by the influences of religion, morality and conscience as of a much higher type than that secured by the commands of the civil law.

This view has been the prevailing one for about a hundred and fifty years, and our ministers and our youth have been trained along these lines.

In Continental countries it is otherwise.

It seems all wrong to me and it appears that here is a field open to the National Reform Association, the function of which is to preach practical doctrines of Christian Citizenship.

The standard of duty adopted by the State through its legislative or judicial machinery should be no other than that which receives the sanction of Christian Citizenship. The purpurpose of law and civil government is the enforcement of morality and civil duty. Society is built upon the family relation; men are born into society, and can not live without it; it is no creature of human volition, but springs from the very wants of humanity. The law upon which society rests is a divine law. The State is ordained for a moral purpose, and for the accomplishment of moral ends, and, therefore, every officer and citizen must act under a high moral responsibility. If we are under a moral obligation to yield obedience to the State as a divine institution, we are morally bound to obey all its laws, since these

laws are the means employed to allow a divine end.

That these statements are true is evidenced by the fact that in many of the State constitutions are provisions to the effect that Religion and Morality are the corner stones of our government, and which enjoin the legislatures to make liberal provision for the education of its citizens which best promotes these principles.

Christian morality being thus recognized as an essential characteristic of the State or Government existence, the chief function of the State and its governmental agencies is to enforce its principles and precepts. And this is what it does practically and absolutely.

The State in this enlightened twentieth century, under the guidance of God's servants, has fulfilled its divine mission by passing sufficient laws to safeguard and inculcate Christian morality. And this has been the work of Christian Citizenship. The State has emblazoned on its statute books the precepts of morality which are of divine origin, which are strewn throughout our Christian law, and which have been fostered and nurtured at our fireside, in our schools and in our churches.

It has been the Christian Citizenship which has guided the Ship of State safely across the sea of Christian morality.

And I believe that the most substantial growth in Christian Citizenship comes about by education, by the work of our churches, by appeals to our better nature, by kind words and noble deeds. The influence of educational institutions and of the church, and its direct influence upon the home life, will do more to equip the citizen for the duties of life, for his duties as an elector, or as an officer of the law than the penalties of the law.

It is the function of the State through the Civil law to enforce the precepts of the Divine and Moral law against those whose consciences do not impel their observance.

The State being one of God's agencies, and its officers being His ministers, it follows that the best men should be selected to fill public places. Public officials should love justice, hate iniquity, and deal honestly with each other and with the people. High trusts and powers created for great purposes, can safely and successfully be executed only by great and good men, great in intellect and in knowledge, so that they may understand all affairs and all disputes, and where the truth and right lie. Such men will not abuse the trust reposed in them; they can not be misled or deceived, not turned aside from a well formed purpose.

When all public stations are occupied by pure men, and there is full, active and hearty co-operation of Christian Citizenship, then the majesty of the Civil law will be upheld and maintained according to the law of God.

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## THE PERILS OF THE CITY AND EVANGELISM

BY MARY KENDALL HYDE

In the course of much recent discussion as to conditions of vice and crime in New York City, startling revelations were made as to the proportion of misdemeanors committed by "bad boys." In the course of one day, four hundred persons who had been victims of burglars or thieves told

their tribulations, and whenever any definite knowledge of the criminals was obtained it was invariably a boy or a young man. Open letters appeared in the newspapers complaining that "practically the whole of New York City is infested with low unruly children." One of the prominent judges in General Sessions said: "I have had much to say from this bench of the alarming moral decline of the youth of this city. The number of boys and young men brought before me charged with crimes which should bring the blush of shame to matured and hardened criminals is almost unbelievable."

About the same time equally startling statistics were published by those who had been investigating the religious and spiritual needs of the city's children. It was computed that in all America there are 8,000,000 children and youth between the ages of five and eighteen not attending Sabbath School. Two thirds of the children in eight of the Western States are not reported in Sabbath School, New England is said to have 800,000 and New York State 2,200,000 not yet reached. Among the colored children of the nation there are believed to be 3,000,000 more. Narrowing the figures down to the City of New York, it is stated that over 800,000 of the boys and girls of the metropolis come directly under the influence of no church or Sabbath School or other religious organizations.

Collating these statistics, with others of similar import given out by the Child Welfare Committee, a majority of thoughtful citizens became convinced that the juvenile mind is being educated at the expense of its conscience, and that in behalf of future civic righteousness as well as for the maintenance of moral standards in home and society, the children of the city should receive religious training, if not along established lines then by some unusual means which might prove attractive.

Foremost among the organizations recognizing the peril of the present situation, is the Evangelistic Committee of New York City which during the past season increased still further its efforts of previous years to gather the "children of the streets" for religious instruction. From 10,000 to 12,000 children assembled each week of the summer season in tents or open air classes. Ten nationalities were represented at the meetings. In many locations the tent is recognized as an old friend and the children rush eagerly to the meetings as soon as open. In other sections showers of rocks and stones from "gangs" of boys and girls descend upon the canvas roof for the first few evenings. It is only a matter of time, however, before the offenders cease their opposition and almost without exception are found in the tents as regular attendants at the nightly sessions, with the former gang-leaders acting perhaps as ushers or assistant caretakers in the very tents they once assailed. At the close of the past season, nearly 2,000 boys and girls assembled in one of the largest churches of the city to unite in a program of song and recitation. "Not many boys in American churches know the Bible as these boys do nor understand so clearly what it means to be a Christian" said one who had been studying the methods of the Committee. The pastor in one section of the city said "The children of this neighborhood heard more of the Gospel in

the two weeks the tent was here than in all the rest of their lives heretofore." The Evangelistic Committee agrees in its views with Mr. Alexander Henry who recently wrote: "The little children are nearest to the kingdom. If we would most speedily and effectively hasten its coming, we must begin by recruiting these little children, and not only recruiting them but instructing and training them for Christian service. . . Let the Church, for it's own sake, for the sake of the Nation, for the sake of the kingdom of heaven, give thought and effort and prayer to the children as it has never done before."

Another peril to the city has been shown by Judge Warren W. Foster, authority on criminology, to arise from the increasing number of criminals coming from foreign countries to take refuge in colonies of their fellow countrymen, where they can be better protected than an American criminal would be. Rev. Charles Stelzle, secretary of the Church and Labor Department of the Presbyterian Church, not long ago said: "New York presents a problem rather different from that found in other cities, because of its heterogeneous population. It almost amounts to foreign missionary work. It is the country's greatest immigration center. Nearly every division of religious belief is found here. But even with that complication the problem is soluble if properly undertaken."

The Evangelistic Committee of New York City finds the foreign work one of the most encouraging branches of its undertakings. During the past summer services were held in Italian, Scandinavian, Bohemian, Finnish, Swedish, German, Russian, Spanish, Slovak and Greek, in addition to the services in English for negroes as well as for whites. Meetings were held in tents, in shops, or in the open-air. Day after day, throughout the summer men and women spoke and sang in the suffocating heat of the shop or under the blazing sun of a midsummer sky. Again at sunset or under the stars, at the street corner, in the park, or at the pleasure resort, the curious wayfarer might come unexpectedly upon a man preaching from a box which served for pulpit and platform, or stand spellbound by the strains of a woman's voice in song or a men's quartette accompanied perhaps by a cornet.

And yet again in the evening there were crowded tents in various sections of the city where, after the children's meeting, services were held for men and women. Beginning in 1905 with thirteen centers, the Tent, Open Air and Shop Campaigns of the Evangelistic Committee of New York City have grown to cover 99 centers in 1911. During this seventh season there were held 1,844 meetings with an attendance of over 323,000. Of these meetings, 385 were for boys and girls, with an attendance of over 80,000.

The Committee sets up its tents in congested sections of the city or on the outskirts, never in proximity to churches unless by special request. If work in a neighborhood where churches are established is desired by the local pastors, the Committee as a rule sends its workers to hold services in such churches in co-operation with the pastor. In several sections churches have opened doors and welcomed the evangelists and corps of helpers, especially for the holding of meetings for children and for Big Boys. The

Committee frequently assists small churches, while its tent work has led to the organization of several missions.

It is, however, to those who for some reason seem to be cut off from church privileges, that the Committee sends its tents or open air services. Dr. Arthur J. Smith, the superintendent of the work, made the statement at the Carnegie Hall Rally, that in Little Italy there are about 85,000 Italians who are nominally Catholics, yet in that section there are only three Catholic churches. Of the 1,000,000 Jews in the city, it is said that only 50,000 are identified with synagogues. Among Protestants, there is nearly 1,000,000 who do not attend church. It is these neglected, overlooked indifferent or unfaithful classes of non-church goers that the Evangelistic Committee seeks. Sect and creed are not promulgated. No attempt is made to proselyte. A loving heavenly Father, a Christ who saves from sin and death, a life of decency and purity here on earth and a future life beyond,—these are the truths presented.

Straightforward outspoken presentation of simple gospel messages calls out response from widely differing audiences presenting an almost unlimited and unparalleled variety. During the past season several striking incidents were recorded. A young man of twenty-five years, more than half of which had been spent in jail or penitentiary; a man of middle life, holding a responsible position as vice-president of a large business concern; a man and wife who at the beginning of the season had been in severest poverty and direst distress of both body and mind, the man intemperate and out of work, the wife unhappy and discouraged; an Italian girl of thirteen a leader of a "gang" of girls who began their relations with the Committee by showering volleys of stones on the tent in their neighborhood; a handsome lad of eighteen, refined and intelligent; a former leader of an East Side gang of "terrors;" these illustrate varying types whose transformed lives have witnessed to the redeeming power of Jesus Christ to whom they have been led by the consecrated efforts of evangelists and personal workers.

"Much more important than the reclamation of land is the reclamation of men, especially in a democracy," said Dr. J. A. MacDonald, editor of the Toronto Globe, addressing a meeting of the Evangelistic Committee in Carnegie Hall. "You cannot have strength in the nation unless you have strength in the common men. This work of the Evangelistic Committee in the back streets, in the alleys, in the shops, is of vital importance because it inspires men to the right kind of service. The seed sown will fructify and bear fruit in the life of the nation. Sometime when the hour of American citizenship is at stake, these very men you have helped will stand erect, stand for right, because of the lessons you have brought them. You are making citizenship a little cleaner, making men a little purer. Not only is the hope of the foreigner in you and your institutions, but your hope as churches is in doing this work for him. You are the channel through which the power of the Unseen is to reach those who but for you might never hear the life-giving message of redemption."

# The National Reform Movement.

## BOSTON NATIONAL REFORM CONVENTION

The seventeenth convention in Boston on Tuesday October 4th, in the interest of National Reform was, in many respects, the best of the whole series. Careful and thorough preparation had been made in the securing of speakers and in advertising the convention throughout the city of Boston and vicinity. The attendance was good and the addresses were of a high order. The Boston papers gave it some measure of publicity and published reports of the proceedings.

The following motto printed on the programme attracted attention and called forth many comments: "We seek national regeneration from the reigning Mediator, by the Holy Ghost, through the proclamation of the sovereignty of God, the kingship of Christ, and the supremacy of the Scriptures, voiced by those Christian citizens whose loyalty to Christ in the realm of Political life makes them his faithful and true witnesses, and this national change of heart evidenced by the nation's profession of faith in a constitutional recognition of God as the source of all authority, the Lord Jesus Christ as the Ruler of nations, the Bible as the fountain of all law, and the true Christian religion as the nation's life."

The Rev. S. A. Jackson of the Lowell United Presbyterian Church in discussing the Moral Character and Responsibility of the Nation based his argument on the facts that nations have a unity and continuity running through all the ages of their existence, and that God holds them responsible for all the national sins committed in the past unless they have been forsaken. Nations are also held responsible for the sins committed by their representative men unless such sins are repudiated by the body politic and the evil removed.

The Rev. J. H. Pritchard of White Lake New York, in presenting the responsibility of Citizens for their political conduct, showed from the thirteenth chapter of Romans that the duties of citizenship are duties owed to God and that these duties must be performed in harmony with principles of loyalty to him as supreme in the political sphere. Rev. J. M. Foster of Boston, spoke on the secular character of the national constitution. His address was published in the American Citizen.

The Rev. G. F. Stanton of the Boston Congregational Church presented the Responsibility of the Nation for the Moral Training of the children in our public schools. He maintained that to restrain the evil in every child, and make the passions of the soul and the appetites of the body forces that make for righteousness, it is necessary to develop the moral and religious natures of our children. To this end the Bible should be in every school room and instruction given in its precepts and laws, so far as they make for Christian citizenship.

Mrs. Ella A. Gleason and Mrs. Dr. Abbott presented the responsibility of the nation in the matter of child labor, showing the necessity for better laws and the better enforcement of laws relating to this matter.

The Rev. James M. Craig, who presided in the afternoon urged the necessity for a high standard of national righteousness. It is needed on such matters as divorce, Sabbath observance and temperance.

Civil government ordained of God for moral and religious ends was discussed by Rev. Dr. G. M. Elliott, of the Institute for Colored Children, in St. Augustine, Florida. He drew his illustrations from the needs of his own people in the South. "The nation's obligation to make a constitutional recognition of Christ the King," was discussed by Rev. S. McNaugher, of the iFrst R. P. Church, Boston. He made a plea for the Christian amendment, 1. To bring the constitution into harmony with our colonial history. It is a departure from that good record. It is the great exception, that is our shame and danger. 2. It is needed to provide a legal basis for our Christian laws, institutions and usages. 3. It is a duty we owe to the reigning Christ. 4. It is a duty we owe to the other nations to set before them a perfect pattern.

"Christ the King of Nations," was the theme

of Wm. F. Davis. He served a long term in Charles St. jail in 1887 and a short term in 1897 for preaching the gospel of God's Son on Boston common. He referred to the "New Religion," of Ex. President Eliot, of Harvard University, as worse than heathenism. It denudes Christ of His deity and vicarious death, it exalts Mohammedanism and Confucianism to a level with Christianity; it is blasphemy and we, as a nation, delight to honor such a man; and even place a Unitarian in the presidential chair. We are a nation of hypocrites. God will judge us, because we prefer darkness to light.

"The Responsibility of the Nation for unscriptural divorce," was discussed by Rev. Dr. O. P. Gifford, of the Brooklyn Baptist Church. Moses did not command divorce, he only permitted it, because of the hardness of their hearts. The Master urged that from the beginning it was not so. If the law forbade remarriage, the divorce evil would be solved. It is the other man and the other woman around the corner that make many so anxious to dissolve their union. We bow to Christ as Lord of the Sabbath by stopping the machinery of government on Sabbath, why not bow to him as Lord of the family and adopt His law: "Whosoever putteth away his wife except for adultery, committeth adultery."

"The Responsibility of the nation for Sabbath profanation by the United States Mail service and Interstate Commerce," was the topic of Rev. J. F. Allen, of the Winthrop M. E. Church. The Sabbath is for family and national life, as well as for individual and ecclesiastical life. The church could have a national Sabbath if they demand it. The U. S. Mail service in many of our great cities has been reduced 80 per cent. in the past year, as a result of petitions to the postal department. The same result can be secured in Interstate commerce, by petitions to the Commission. But what shall we say of these Sabbath parades in our streets by Sabbath schools and home and foreign missionary societies? How can you forbid secular clubs and political organizations doing the same thing? It is only evil and that continually.

"The Nation's Responsibility for the Liquor Traffic," was the theme of Willard O. Wylie, candidate for Governor on Prohibition ticket in 1908. He is a publisher, and a Baptist Sabbath School teacher. He said: The Internal Revenue Liquor law was adopted during the war of the Rebellion and Lincoln signed it as a war measure, expecting it would be repealed. But it stands as our disgrace to this day, and under it the liquor business represents about one billion dollars. The U. S. Government defeats prohibition by its alliance with the drink system. County prohibition fails where the state licenses; state prohibition fails where the nation supports the system. The only real cure is a national law prohibiting the manufacture and sale of intoxicating liquor as a beverage.

Rev. John M. Kyle, D.D., for 25 years missionary of the Presbyterian Board in Brazil, and now missionary to the Portuguese in New England, had as his topic: "Romanism and its Aftermath." This paper is printed in the American Citizen.

"International Peace and the Prince of Peace," was Dr. James L. Tryon's topic. He is the secretary of the Boston Peace Society, the successor of Benjamin F. Trueblood, who is now in Washington, D. C., as national secretary. At the close of his speech, it was voted to ask the two senators from Massachusetts to vote for the Arbitration Treaty now pending between our country and Great Britain.

"National covenanting with the King of kings the true grandeur of Nations," was the climax and crown of the program, assigned to Rev. R. C. Reed, of Cambridge R. P. Church. He came, as he said, in bad voice from a severe cold and could not enter upon the great topic. It was voted to petition President Taft and Governor Foss to recognize Christ in their forthcoming Thanksgiving Proclamations. Our young people led in singing four selections from the Messianic Psalms at the evening session.

J. M. F.

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## SECRETARIES' REPORTS FOR OCTOBER

### Report of C. G. Sterling

I have spent the entire month in Chicago, except for trips to appointments at Wheaton and Elmira, Ill., and one trip to Indianapolis. I have given addresses in Presbyterian, Congregational and Christian Reformed Churches and before the Presbyteries of Chicago of the Presbyterian Church.

Besides speaking to congregations, my addresses have been before Men's Leagues and Young People's Societies of Christian Endeavor. The greater part of my time has been spent under the direction of our National Secretary in the varied labors connected with working up the Illinois State Convention.

I enclose my financial statement for the month. Here, as in Ohio, we have not insisted on congregational offerings in connection with our addresses, but have sought as wide a hearing as possible for our message, hoping thereby to awaken general interest in the coming convention, and depending on the finance letter—soon to be sent out—for meeting the expenses of the month. My messages have been well received. I have had some pressing invitations to return.

The thought that has taken strongest hold upon me, as a result of my experiences, is the need of some working plan by which the impressions made through our addresses can in every case be harnessed into active, persistent labors to the actual accomplishing of our aim—national reformation.

### Report of W. G. Wilson

During the nearly five weeks of my field work in behalf of National Reform I have been impressed by two outstanding facts. First, the great need of such a movement. Second, the staggering indifference of many of the best people in the community toward the perils which threaten society. The work has been wholesome to me in that, despite the indifference of a general character, so many good and true souls are ready to work with us.

I went from Hillsdale to Joliet, Ill., Sept. 28th, to attend the session of the Rock River Conference of the Methodist Episcopal Church. I was cordially received by those in charge of the Conference and permitted to address the brethren on the work of the National Reform Association, and especially regarding the proposed Illinois convention on Christian Citizenship. The Conference through resolution endorsed the convention, promising sympathy and support and appointed five delegates to officially represent that body in the convention. Dr. Charles B. Mitchell of St. James M. E. Church, Chicago, is chairman of the delegation.

From Joliet I came to Chicago, where I have been active in promoting our State convention. Every morning I meet from one to twenty of the Methodist ministers in the publishing rooms and through conversation and by distributing our literature call attention to the character of our work and awaken an interest in the coming State meeting. In this way, I have reached more than one hundred different ministers, and laymen who are at times present. I have had extended personal interviews with prominent pastors and business men, including Dr. Gunsaulus, Johnston Myers, D.D., and Dr. Scott of the North Western University. I have preached the gospel of National Reform in the following churches:

October 7, Berwyn M. E. Church in the evening;

October 15, Gresham Methodist Church in the morning and First Church in the evening;

October 22, Wesley Church in the morning and Bethlehem Presbyterian Church in the evening;

October 29, Hermosa M. E. Church in the morning and Western Avenue Methodist Church in the evening.

In every case delegates were appointed to the convention. Besides preaching I have addressed Epworth League meetings and Sabbath school classes. During the week it has been necessary to travel much about the city calling upon men in offices—often going three and four times before getting an interview. Every day has been full of activity in securing signatures to the Call and in building the program. At nine o'clock each morning I have met the other Secretaries, McGaw and Sterling, and together we have reviewed the field and planned certain work for the day. I have been in touch with various civic bodies, as the Sunday Evening Club and the Men's League, both religious societies and have enlisted their co-operation. Besides I have through a personal interview secured Bishop Quayle for the program of the coming World's Christian Citizenship Conference.

One of the churches visited agreed to place our cause in the list of their benevolent collections. After a time, unless our plans utterly fail, all the evangelical churches in the land will support our work as systematically as they now support the American Bible Society, and other good causes that are not denominational.

The work thus far has been pleasant, though strenuous, and everything at this end of the line points to a successful State convention.

REPORT OF J. S. McGAW

We began work in Chicago the first week in October and found the project up hill work from the start. Chicago has 2,500,000 of a population and over half are foreigners and the same proportion are Roman Catholics.

We found many business men and not a few ministers loath to enter into the project of reinstating the Bible in our public schools. The principal reason we think was fear of Catholicism. The other was a lethargy which was satisfied to let matters rest as they are.

We arranged for Executive Headquarters at 631 Monadnock Building. I detailed Dr. Wilson and Dr. Sterling to work among the ministers and see to the securing of openings for addresses and sermons. I took the work of organizing the local committee and getting the various organizations of the city lined up. Also reached as many of the Christian judges and lawyers as possible.

The seventy-five or more names on the Call represent personal work by each of us. Each man demanded a full statement of what the National Reform Association is and its purposes in this convention. To give this and get their signatures was hard work but most necessary to make possible a general interest. We have the good will of all who signed the Call and they will stand by us in our convention. Have arranged a program at which almost everyone who sees it is surprised on account of its strength and the breadth of subjects proposed for discussion. A local committee of arrangements has been organized, numbering thirty-five, which represents the best laymen of Chicago. An Advisory committee of thirty-five is composed of the leading ministers of the city.

Have delivered addresses and sermons at the following places:—Third United Presbyterian; First M. E., South Chicago; Reformed Presbyterian Church; Second United Presbyterian Church, Bishop Fallow's pulpit; Lexington Avenue Baptist Church; Evanston Avenue M. E. Church; Grace M. E. Church; Cook County Teachers' Training Class at Y. M. C. A., about 250 present; the Wednesday evening meeting of the Chicago Men's Civic Club with 400 men present.

The following organizations have been enlisted:—The Cook County Sabbath School Association; the Chicago Sunday Evening Club; the W. C. T. U.; the Men's Adult Bible Classes; the Brotherhoods of the various denominations; the Young People's Civic Union of Cook County; the Presbyterian and Methodist Ministerial Associations (I address the Baptists on Monday).

Have secured the mailing lists of the above organizations and have gathered a finance list which I hope to increase in next two or three days.

The battle has been a hard one but we have many things to encourage us to believe that the convention will be a success. Have spent two evenings only with my family since coming to the city. The work requires about twelve to fourteen hours of each day including Sabbath.

It is impossible to set in order all that has been done. Hundreds of calls have been made and literature and personal explanations have been given which cannot fail to advertise the Association in Chicaga in a way that could not otherwise have been done. Men and organizations have been reached which will make friends for the cause. Addresses have been delivered which have reached thousands and the work of the convention is so organized that we feel sure of a response from the people when it meets.

While the convention work is difficult and a venture each time we plunge into it, I am satisfied that it is the best for our purpose that could possibly be devised. God is blessing our efforts for which we feel thankful. Pray that He may always continue to be with us.

REPORT OF J. R. WYLIE

My work for the month has been, as formerly, in Western Pennsylvania. The first Sabbath I supplied the Reformed Presbyterian congregation of New Alexandria and spent the early part of the week in soliciting funds. The second Sabbath of the month I was in the United Presbyterian Churches: East Unity in the forenoon, Clintonville in the afternoon and Eau Claire in the evening. The third Sabbath was spent in the Mt. Jackson Presbyterian Church morning and evening. The fourth Sabbath I was in the Central Allegheny Reformed Presbyterian congregation morning

and afternoon and spoke in the Spring Garden Mission in the evening. The fifth Sabbath I was at the Bethesda United Presbyterian Church in the afternoon and the Boston Methodist Episcopal Church in the evening. In all places where I was the people appeared interested in our work. The total receipts for the month were $117 in cash and pledges to be paid in the future amounting to $13.00.

A portion of the time during the week was spent in office work. It was my purpose to assist the General Superintendent in his work as he might desire.

### Report of J. S. Martin

During the month of October it was our privilege to speak twenty-one times as follows: once in the First United Presbyterian Church, Cleveland, O., six times in Detroit, Mich., including a brief address before the Michigan Presbyterian Synod, four times in the country adjoining Detroit, and the remaining ten times in Pennsylvania, twice in Pittsburgh and six times in New Castle, including an address before the Ministerial Association, and twice elsewhere in Lawrence County. The addresses delivered were in the interests of our work. Some of the sermons preached related to the nature of the communion services in which we were engaged.

While in Michigan it was our privilege to meet with the Michigan State Executive Committee and help in planning for a series of conventions to be held in the State the last of November and the first part of December and also other work as outlined in the November issue of the Christian Statesman. A number of people were also interviewed and interested in the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913.

Much of the work for the month has been office work. The correspondence in connection with the promotion of the World's Christian Citizenship Conference has been varied and extensive. Much correspondence has also been done with ministers and others in different parts of the State of Illinois in behalf of the Chicago Convention. Other correspondence has also been in regard to the work of the Association in general. Altogether there has been sent from the office during the month 3,236 circular letters of 15 different kinds; 200 separately dictated letters; 25 postal cards; 430 articles to the religious press of the country; about 3,000 each of calls and Programs of the Illinois State Convention; 150 extra copies of the Christian Statesman; besides the 4,000 or more of circulars, calls, lists of speakers secured to date, and suggestive outlines of program for the Second World's Christian Citizenship Conference. There have also been sent out in additional 7,542 tracts and books aggregating 52,872 pages in all.

The direct financial returns from addresses delivered by us were $169.50. An additional $315.00 was secured by personal solicitation.

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## ITEMS OF NEWS

The General Secretary of the Young Men's Christian Association of the Ohio State University, Columbus, writes as follows of our National Field Secretary: "We had Mr. McGaw to speak yesterday at our Sabbath afternoon Y. M. C. A. meeting. He spoke to about five hundred of the students on the subject, 'Christ's Offer to Young Men and Women.' The address was a fine one for the opening of our series of Sabbath afternoon meetings for the school year. Every one was very hearty and enthusiastic in their appreciation of the address. I can not speak too highly of him."

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Treasurer Tibby reported at the November meeting of the Sub-Executive Committee receipts of $2,361.10 and expenditures of $1,906.78, from September 11th to November 1st.

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An effort is being made to secure the names and addresses of all those in attendance at the original meeting in Xenia, Ohio, in the year 1863, out of which grew the National Reform Association. Any information that any of our readers can give on this subject will be specially appreciated. Address the National Reform Association, 603 Publication Bldg., Pittsburgh, Pa.

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The readers of the Christian Statesman and friends of National Reform are requested, in speaking or writing of the Second World's Christian Citizenship Conference, Portland, Ore., June 29 to July 6th, 1913, always to

refer to it in the words above given. To call it a convention, as some do, or to speak of it as a World's Conference simply is liable to lead to confusion. There are so many conventions and world gatherings of late, that to speak of it in these terms only or even as a World's Conference merely, many people are liable to confuse it with other conventions or world gatherings. For the sake of distinguishing it as well as to designate its real character it should be called the Second World's Christian Citizenship Conference, and for the purpose of fixing definitely in the people's minds the place and date of the gathering these terms should also always be added.

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As we go to press with this issue of the Statesman the Eleventh Annual Convention of the Lawrence County, Pennsylvania, Auxiliary Society of the National Reform Association, is in session in the First United Presbyterian Church in New Castle, Pa., November 23 and 24. The program contains many interesting features. Among these is an address by Dr. W. I Wishart, President of the Pennsylvania State National Reform Association, on the theme, "Is National Reform Worth While?" "Patriotism-Up-To-Date" is the subject of an address by Dr. C. L. E. Cartwright, Pastor of the large North Avenue M. E. Church, Allegheny, a popular summer Chautauqua lecturer, also a member of the Executive Committee of the National Reform Association. These addresses are to be delivered the last evening of the convention, at which session the Hon. T. W. Phillips of New Castle, formerly a United States Congressman, presides. "Moral Training in Our Public Schools" is to be discussed by Prof. W. L. Smith, Principal of the Allegheny High School, "Individual Observance of the Lord's Day Necessary to the Upbuilding of Legislation in Its Behalf" by Dr. George Ramsey of Sharon and "The Second World's Christian Citizenship Conference, Portland, Ore., June 29 to July 6, 1913" by Rev. J. R. Wylie, Pennsylvania State Secretary of the National Reform Association. There is also to be a conference on temperance participated in specially by local citizens of New Castle which has been without license since the month of April last. The Rev. J. E. Campbell speaks on "Results of No License in Lawrence County Since Last Spring," and Attorney Wylie McCaslin on "Our Present Duty." Testimonials will also be given by other citizens. The opening session of the convention at which the acting Judge of Lawrence County, William E. Porter, presides is to be addressed by the presiding Judge of Butler County on the subject, "Is the United States a Christian Nation?" The General Superintendent of the Association will speak the same evening on the theme, "The Perils and Safeguards of what Is Christian in Our National Life and Character." This address is designed to show that the only sure safeguard is the thorough and complete Christianization of nations.

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A series of afternoon and evening conventions is to be held in Michigan the last of November and the first half of December. The first of these is to be in Hillsdale, the home of Secretary Wilson, the afternoon of November 27th, with an address by Dr. Gunsaulus of Chicago the evening of that day. Secretaries Wilson and McGaw are both to occupy pulpits in Hillsdale the previous Sabbath. They are also to occupy pulpits in Lansing, the Capital of the State, December 3rd and in Charlotte December 10th. Conventions will be held in each of these places the Monday afternoon and evening following the Sabbath on which the Secretaries speak. Battle Creek and Niles have also been listed for conventions, the former December 12th and the latter December 14th. It is possible that there may also be conventions arranged for Greenville and Grand Rapids between the third and fourth Sabbaths. These conventions are to be in charge of Secretaries Wilson and McGaw.

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**We solicit the prompt renewals of all subscriptions for the year 1912. Please examine carefully the tab on this issue. The first number on this tab indicates the month of the year and the second the year to which payment has been made. Thus, 1-12, means paid to January, 1912, or 12-11, paid to December, 1911.**

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A Key to the Divorce Map exhibited at the National Reform Conventions has recently been prepared. This Key explains in detail

what is exhibited on the map and is distributed free of charge to all in attendance at the conventions who desire to make a study of the map. This map is copied from the last report of the Commissioner of Labor on Marriage and Divorce.

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A new tract has just been issued by the National Reform Association on the Divorce Problem. Copies of this tract should be purchased and freely distributed among their fellow citizens by all our readers. They sell at 3c a copy, postpaid, 5c for two copies or $1.50 per hundred.

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We are going to press too early to give an account of the Chicago convention just closed, which was held in the Second Presbyterian Church November 20 and 21. A full report may be expected in our next issue.

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Since our last issue word has been received from Governor Woodrow Wilson of New Jersey, Bishop William A. Quayle of Oklahoma City, Judge W. M. Lanning of Trenton, N. J., and Judge Ben Lindsey of Denver, signifying their willingness to attend and speak at the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July 6, 1913. Judge Lindsey conditioned his acceptance on carrying out a provisional arrangement made some time ago to be in England from June to September, 1913. Dr. Armenag Hagaizion, President of the Apostolic College of Konia, (Iconium) Asia Minor, Turkey, of those invited from abroad, has recently definitely signified his willingness to attend and speak at the Conference.

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Heavy correspondence is daily being carried on from both the Pittsburgh and Philadelphia headquarters in the interests of the Second World's Christian Citizenship Conference, Portland, Oregon, June 29 to July6, 1913. The highest courts of a number of religious bodies were invited during the month of November to endorse this Conference and appoint delegates to the same. There has not yet been sufficient time to hear from these bodies as to the action taken. The lower courts of some of the bodies have appointed delegates. A number of delegates have also been appointed by district and State National Reform conventions.

The Rev. J. R. Wylie, Pennsylvania State Secretary, since entering upon the work of National Reform has presented the cause in Darlington Presbyterian, and United Presbyterian churches, Pa., Enon Presbyterian Church, Pa., the Petersburg Presbyterian Church, Ohio, the English Lutheran Church, Letonia, Ohio, the Methodist Episcopal Church, Columbiana, Ohio, the Baptist Church, Woodlawn, Pa., New Sheffield Presbyterian Church, Pa., the United Presbyterian Church, Slippery Rock, Pa., and the Chapel of the State Normal School, the East Unity, Clintonville and Eau Claire United Presbyterian Churches, Butler County, Pa. In all these places as well as in the Reformed Presbyterian Church in New Alexandria, Pa., he has received liberal contributions to the cause of National Reform.

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The Rev. T. P. Stevenson, D.D., LL.D., Corresponding Secretary of the Association, has been of late corresponding with the editors of religious papers in America with a view to securing their hearty co-operation in the promotion of the Conference. He has also been in correspondence with the leaders of the Student Volunteer Movement in its behalf. He recently made a trip to Northfield, Mass., to attend the Student Volunteer Conference.

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A letter by the President of our Association, the Rev. Henry Collin Minton, D.D., LL.D., has recently been sent the religious press of America. Already it has appeared in part or in whole in a large number of denominational papers. It had to do specially with his trip abroad in the interests of the Conference.

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The President of the Association has been doing much correspondence of late in consequence of his trip to Europe and the Continent this last summer in behalf of the Conference. He is completing arrangements begun when abroad to secure additional speakers to those already engaged.

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The General Superintendent, with the aid of the other members of the program Committee, is seeking to obtain at an early date a full list of subjects and speakers for the Conference.